

Islamic Education of Civil Society in the Perspective of Sociology

Purwadhi ¹, Endang Komara ²

¹ Universitas Adhirajasa Reswara Sanjaya, Indonesia; purwadhi@ars.ac.id

² Universitas Islam Nusantara, Indonesia; endangkomara@uninus.ac.id

Received: 06/07/2024

Revised: 22/09/2024

Accepted: 28/10/2024

Abstract

This research aims to explore the role of Islamic religious education in shaping civil society through the perspective of religious sociology. Islamic religious education aims to make humans the caliph on earth and integrate religious teachings with the social system that prevails in society. This study uses a qualitative descriptive method with a literature approach, and data analysis is carried out using the content analysis method. The study results show that Islamic religious education facilitates understanding social concepts because Islam has a social purpose. In addition, the sociological approach plays an important role in understanding the meanings of the Qur'an as it relates to social life. Sociology, from the perspective of religion, is a view of life that is considered important in people's lives and has a close relationship with each other. Religion also plays a role in shaping the social structure of society. In the study of the sociology of religion, the focus is on social phenomena in religious societies, not only on religious teachings themselves. This study concludes that Islamic religious education is important in shaping the character of a civilized and common welfare-oriented society. For further research, it is recommended to conduct an empirical study on implementing Islamic religious education in a multicultural society and its impact on social harmony.

Keywords

Islamic Religious Education; Sociological Perspective

Corresponding Author

Purwadhi

Universitas Adhirajasa Reswara Sanjaya, Indonesia; purwadhi@ars.ac.id

1. INTRODUCTION

One of the main challenges in Islamic religious education is integrating religious teachings with modern social realities that are often complex and plural. Azyumardi (Azra, 2016) said that one of the obstacles in Islamic education is the lack of relevance between the material taught in Islamic educational institutions and social needs and modern challenges (Al-Attas, 1995; Alam F et al., 2022; Susanti, 2018). Islamic education is a manifestation of the ideals of Muslims in maintaining and spreading Islamic values. Islamic educators strive to form Muslim personalities according to the goals of Islamic education so that the desired cultural-religious values can function and develop in society. Before formulating other components, educational objectives must be identified and formulated.

The increasing distance between Indonesian people and their traditions and culture is one of the reasons for the rapid development of technology, communication, and education in the current era, which is increasingly large and rampant (Ambarwati et al., 2022; Munti, n.d.; Fortune & Zebua, 2023). The impact is the erosion of morals and the degradation of values in the younger generation. Therefore,



© 2024 by the authors. This is an open access publication under the terms and conditions of the Creative Commons Attribution 4.0 International License (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

the role of education, including Islamic education, is an important factor in strengthening the values of Islamic teachings to form a quality community culture with the goals of national education in educating the nation's life (Anisah & Arsyad, 2023; Nasirudin & Izzin, 2021). Islamic religious education must be integrated with cultural values and community customs so that the educational process is based on existing social and cultural conditions (Throsby, 2014). With a stable society and maintaining cultural values, educational activities in an area can develop optimally, play an active role in responding to religious phenomena, and form a young generation with noble and responsible character.

Conceptually, Islamic religious education is the spirit of all education aimed at human beings as caliphs on earth who have been entrusted (Arlina et al., 2024; Dalimunthe, 2023; Laili Zufiroh & , Sairul Basri, 2008; Wafi, 2017). Allah gives a mandate to humans as leaders on earth to regulate and provide for the welfare of other human beings. Thus, education is capital; then, humans know and can carry out their obligations well and smoothly through social interaction and communication. The sociological approach to Islamic education does not stand alone; it is also integrated with the social system in other societies.

When studying religious phenomena, then, in general, studying human life in religion. Religious phenomena are manifestations of attitudes and behaviors related to things considered sacred and supernatural. If described from a sociological approach, religious phenomena are related to human life's social and cultural systems. According to Henri L. Tischler, the sociology of religion is a belief system shown in certain social behaviors. (Gunawan, 2020; Prof. Dr. H.M. Ridwan Lubis, 2015; Syamsuddin, 2020; Tobroni et al., 2021). This is related to humans who have experience as individuals or groups. Therefore, every human being moves with strength and belief by the values of religious teachings that have been integrated into him. Meanwhile, in the sociology of religion, the social aspects of religion are studied.

From a sociological perspective, religion is considered a view of life that is not only carried out individually but also becomes an integral part of social dynamics in society (Gunawan, 2020; Ida Zahara Adibah, 2017; Irzum Farihah, 2014; Prof. Dr. H.M. Ridwan Lubis, 2015; Syamsuddin, 2020; Tobroni et al., 2021). In addition to influencing individual behavior, religion also shapes and influences the existing social structure in a society. Dadang Kahmat (in Hamali, 2018) explained that religion, in the sociological sense, is a common social phenomenon owned by all societies in this world without exception. Religion is one of the aspects of social life and part of the social system of a society, as well as one of the elements of culture in society.

Sociology is a scientific study that has objects, studies, and approaches that are used as a way to see and gain new knowledge. In the study of the sociology of religion, religious communities are used as the scope, not religious teachings but social phenomena in societies that adhere to religion (Adnan, 2020). In sociology, various theoretical logics (approaches) can be developed to understand socio-religious phenomena. The approaches used include a conflict approach, a functional approach, and an interaction approach.

Thus, the sociological approach is distinguished from other religious studies because it focuses on the interaction between religion and society. The sociological perspective emphasizes social structure, the shaping of human experience, and culture, including religion. Taking this into account, the author seeks to explore PAI materials with a sociological approach, hoping to effectively respond to religious phenomena in the context of the social behavior of people in certain environments. Based on these problems, this study aims to explore the role of Islamic religious education in shaping civil society through the perspective of religious sociology.

2. METHODS

This study uses a qualitative approach to library research. Primary data were obtained from the literature reviews that contained theoretical information and main concepts related to Islamic religious education and sociological perspectives. This data is taken from books, scientific journal articles, and other relevant sources. Secondary data is in the form of supporting data taken from previous research and empirical studies that have been published. This secondary data source is used to support and compare the findings of this study with the results of previous studies. Journal articles, research reports, and official documents related to Islamic education and civil society are used to complete the analysis. Data collection techniques are done through literature searches and written documents relevant to the research topic. The documents analyzed include books, scientific journals, articles, research reports, and other sources that discuss Islamic religious education and related sociological theories. Researchers use certain criteria in selecting sources, such as the publisher's credibility and the content's relevance to the research topic. Literature search through academic databases such as Google Scholar, DOAJ, and Moraref.

The selection of literature is based on relevance to Islamic education, sociology, and civil society. The data analysis technique in this study uses content analysis. The final findings of the analysis are then presented in the form of a narrative describing the relationship between Islamic education, sociological theory, and its impact on the formation of society. The analysis results are also juxtaposed with previous studies to provide a more comprehensive perspective.

3. FINDINGS AND DISCUSSIONS

Findings

Islamic Education in a Sociology Perspective

In terminology, sociology studies social structures and processes, including social changes. (Ghazali, 2016; Maulana Ira, 2022). The object of sociology is society, as seen from the perspective of relationships between humans and processes that arise from human relationships in society. So, the goal is to optimize the human ability to adapt to their living environment.

Islamic education, in principle, is an effort to internalize the values of beliefs, Islamic principles, and the practice of perfection in students to form spiritual awareness and strong character. (A, 2012; Fita Mustafida, 2020; M, 2016). From a social perspective, Islamic education aims to guide students toward integration into a civilized society that values tolerance, humanity, universalism, and pluralism and promotes friendliness to local and social wisdom.

In addition, there is also a significance of Islamic approaches in sociology, one of which is egalitarianism and ecology based on the guidance of the Qur'an and hadith that can understand social phenomena related to worship and muamalat. The sociological approach is important because religious teachings are related to many social problems. This has received more attention and encourages religious experts to understand the social sciences as a tool for understanding their religion. According to Jalaluddin Rahmat (in Ismah, 2020), Islam has a great concern about social problems, stating five reasons:

- a. In the Qur'an or the book of Hadith, the second largest proportion of the sources of Islamic law is related to the matter of muamalah. Meanwhile, in his book *al-Hukumah al-Islamiyah*, quoted by Jalaluddin Rahmat, Ayatullah Khomeini stated that the comparison between the verses of worship and verses concerning social life is one in a hundred. This means that for one verse of worship, there are one hundred verses of muamalah (social problems).
- b. The matter of muamalah or social in Islam is strongly emphasized, with the fact that if the affairs

- of worship are at the same time as the affairs of muamalah that are important, then the worship can be shortened or postponed (not abandoned) but still carried out as it should.
- c. Worship that contains the social aspect is rewarded more than individual worship. So, prayers done in a congregation have a higher value than prayers alone, with a ratio of one in twenty-seven degrees. Similarly, from the perspective of Muslim society in sociological theory, the hajj states that every society must have something to be appreciated, which is a seed that can give rise to a multi-layered system in society.
 - d. In Islam, there is a provision that if the affairs of worship are carried out imperfectly or are canceled because they violate certain taboos, then the fine is to do something related to social matters. For example, if fasting cannot be done, then replace the fast by paying fidyah and feeding people experiencing poverty.
 - e. Islam has a teaching that good deeds in the field of society get greater rewards than sunnah worship. Likewise, sociology contributes to society, especially for people who do good deeds to obtain a higher social status amid society; this is directly related to sociology. Likewise, multiculturalist Islamic education contains the values of religious teachings, including aspects of aqidah and shari'ah, as well as moral aspects that reflect the attitude of good and tolerant Muslim humans in their daily lives. A tolerant attitude of diversity is an attitude of respect/appreciation and cooperation in the form of differences (plurality) with the spirit of harmony and humanity based on the value of Islamic teachings of mercy for all nature.

Sociology as an Approach to Understanding Religion

Through a sociological approach, religion can be better understood because religion has a purpose related to social interests. The Qur'an discusses the relationship between humans and fellow humans, the factors of prosperity of a nation, and the factors of misery. This can be explained well based on the social history of when religious teachings were revealed. (Luthfiyah & Ruslan, 2018; Logic & Sodik, 2021a). The sociological approach plays a vital role in the effort to understand and express the true meaning of the Qur'an. (Logic & Sodik, 2021b; Nonci, 2021; Nugraha & Agusti, 2023). This is not only due to the nature of Islam as a religion that focuses more on social aspects than on the individual, as reflected in many relevant verses of the Qur'an and Hadith, but also because the Qur'an emphasizes the importance of being a witness to human beings (martyrdom 'ala al-nas). This approach can be implemented through empirical research that examines how concepts such as justice, taqwa, deliberation, help, and righteous deeds are applied in society. The concept of Qur'an research, known as the term "living Qur'an," is a paradigm that places the Qur'an by the social reality of the people who read it. Living Qur'an is defined as the study of the Qur'an that not only pays attention to its text but also focuses on social phenomena related to the presence of the Qur'an in a geographical area and perhaps a specific period.

The relationship between the hajj and human values includes an understanding of equality, the need to maintain the life, property, and honor of others, and the prohibition of oppression of weak groups, both in the economic realm and in other fields. The meaning of humanity and its application not only includes the equality of human values but also incorporates several noble values that should be inherent in the individual's soul. The awareness of nature in humans is the starting point when they are created in this world so that their ability to lead, be responsible, and show morality can interact and blend well as part of a society that cannot live alone. Likewise, peace is one of the main characteristics of Islam. Islam, which means salam (peace/salvation), invites us to always interact harmoniously with others. Peace is not simply the absence of war or violence. True peace is a peace that is manifested through universal human values and social justice values.

In religious life, tolerance is a prerequisite for everyone who wants a safe and respectful form of living together. So, it is hoped that there will also be good interaction and understanding in the religious

community regarding the limits of their rights and obligations in social life with differences in ethnicity, race, religion, and belief.

For adherents of Islamic teachings, tolerance or *tasamuh* is acting, demanding, and accepting with certain limits. In religion, tolerance refers to respecting boundaries, especially those related to their beliefs or doctrines, so that no violation occurs. Islam highly upholds tolerance between religious communities, as stated in the Qur'an commemorations, "For you, your religion and for me, my religion," and "There is no compulsion in religion." Therefore, tolerance between religious communities is an effort made to foster awareness in each religious community in recognizing differences in beliefs (Faiz, 2019; Soehadha, 2018). Tolerance means acknowledging the plurality of religions, beliefs, and beliefs with no coercion to recognize the religion we follow. However, religious teachings must continue to be carried out within the framework of the boundaries of beliefs that open up a space for dialogue by affirming justifications that can degrade the beliefs and beliefs of adherents of other religions. Thus, Islam attaches great importance to an open and democratic attitude towards all religions to not give rise to social conflicts.

Islamic religious education plays a significant role in shaping and developing a civil society. (A, 2012; Fita Mustafida, 2020; M, 2016; Mansur, 2016; Mokh. Iman Firmansyah, 2019; Zaki, 2023). This is done by thoroughly exploring Islamic principles so that students can deeply understand Islamic teachings and practice them in their daily lives. H. Jalaluddin explained several religious functions in society, including the educational function (education), the rescue function, the peacemaking function, the social control function, and the sublimation function that leads to emotional changes, both religious and worldly. Such is the effort made by human beings as long as it does not contradict religious values and sincere intentions. Therefore, religious education in the community plays a very important role in people's lives and in improving the morale of the nation and state.

Discussion

The study's main findings show that Islamic religious education significantly affects the formation of social character in society. Students who receive Islamic religious education gain a deep theological understanding and are more sensitive to social issues. In addition, the research findings highlight the importance of Islamic education in teaching the values of justice, equality, and social responsibility as an integral part of Islamic teachings.

From this perspective, Islamic religious education not only serves to build the morals of individuals but also to shape the moral framework of society as a whole. These values align with the concept of civil society, which emphasizes social harmony, justice, and inclusivity, in line with the theory that the main goal of Islamic education is to form human beings who can carry out their role as caliphs on earth. According to Al-Attas (1980), Islamic religious education aims to form individuals with moral, intellectual, and spiritual integrity that can be actualized in social life. Religious education aims to provide knowledge about theological aspects and instill values that can be used in daily life in society.

M. Quraish Shihab also explained that Islamic religious education is a means to realize social welfare by integrating Islamic teachings into people's lives (Maceoin & Al-Shahi, 2013). The findings of this study show that Islamic religious education can bridge the gap between individuals' spiritual understanding and their social responsibility in forming a just and noble society.

Civil society is based on justice, democracy, human rights, and tolerance. The findings of this study are in line with Nurcholish Madjid's view that Islamic religious education has an important role in shaping a civil society (Saihu & Aziz, 2020). Islamic religious education not only forms spiritually pious individuals but also individuals who have social responsibility and can actively contribute to building a harmonious society.

According to Alam and Susanti, Islamic religious education that emphasizes social justice and inclusivity is indispensable to forming a society that can face the challenges of modernity and plurality.

(Alam F et al., 2022; Susanti, 2018). Effective Islamic religious education will form a society that is religiously obedient and able to understand and apply these values in a broader social context.

The findings of this study also support Pierre Bourdieu's concept of "habitus," which explains how religious education forms mindsets and habits that are then internalized in students' social behavior (Bourdieu, 2020). This shows that Islamic religious education provides a theoretical understanding of the religion and instills strong social values.

The sociological approach to Islamic religious education is important because Islamic religious education does not stand alone but serves as part of a broader social system. The findings of this study show that Islamic religious education plays an important role in shaping the social framework of society. This is in line with Max Weber's view that religion has a significant social function in shaping society's social structure and actions. (Weintraub et al., 1974). Weber explained that religion provides a moral and ethical foundation that can influence how individuals interact with each other in society.

From a sociological perspective, Islamic religious education can also be seen as an instrument to form social capital, which is an important asset in creating a cohesive society. Bourdieu (Bourdieu, 2020; Granovetter & Swedberg, 2018) introduced the concept of social capital as a network of relationships that benefit individuals and groups in society⁷. In Islamic religious education, this social capital is formed through religious values instilled in education, forming a pattern of harmonious and mutually supportive social interaction.

The findings of this study are also supported by several previous studies that show the importance of Islamic religious education in shaping individuals' social and moral character. For example, research by Rahmat (2010) shows that Islamic religious education can increase students' social awareness, especially regarding social responsibility and solidarity⁸. The study also found that students who received Islamic religious education had a higher tendency to engage in social activities of a humanitarian nature.

In addition, research by Hamid (2015) found that Islamic religious education has an important role in preventing deviant behavior among adolescents by instilling strong moral values. (Hamid, 2015.). This supports the findings of this study, which shows that Islamic religious education can form positive social behavior among students so that they are more sensitive to social issues and can make a positive contribution to society.

Research by Azra (2006) also shows that Islamic religious education has great potential to contribute to forming a more inclusive and tolerant society. (Azra, 2016). In an increasingly pluralistic modern society, Islamic religious education can function as a tool to build dialogue between religions and cultures to create social harmony.

Islamic religious education has a very important role in shaping a civil society based on social values that are inclusive, fair, and oriented toward common welfare. (Hidayat, 2015). The findings of this study show that Islamic religious education can provide a deep understanding of Islamic teachings while forming students' social awareness. By integrating a sociological approach, Islamic religious education can form a cohesive and harmonious society and face the challenges of modernity and plurality.

This research also shows that the values of justice, social responsibility, and concern for others taught in Islamic religious education are relevant to creating a civil society. For further research, it is recommended to conduct an empirical study on the implementation of Islamic religious education in a multicultural society and how it can support the creation of social harmony amid diversity.

4. CONCLUSION

Sociology, from the perspective of religion, is a view of life that is considered an essential thing in people's lives and has a close relationship with each other. Religion also has a role in shaping the social structure of society. In the study of the sociology of religion, the focus is on social phenomena in religious societies, not just religious teachings themselves. Sociological theoretical approaches can be used to understand various socio-religious phenomena, such as conflict, functional, and interaction approaches. From a sociological point of view, Islamic education aims to direct students toward a civilized social system that values tolerance, humanism, universalism, pluralism, and multiculturalism and accommodates local and social wisdom. Religion can be easier to understand with a sociological approach because it is seen as part of social interests. The Qur'an also highlights human relationships, both those that contribute to the nation's welfare and those that cause suffering.

Based on this study, it is recommended that a sociological approach be integrated into religious analysis to deepen insight into social dynamics and apply this approach in Islamic education to foster local wisdom and social values in the younger generation. Then, exploring the social dimension of religious teachings through various theoretical lenses such as conflict, functionalism, and interactionism can enrich understanding. In addition, adapting the Qur'an's teachings on social interaction into diverse contexts, emphasizing harmony and diversity, is essential to promote the well-being of society.

REFERENCES

- A, R. (2012). Pendidikan Agama Islam dan Pendidikan Islam - Tinjauan Epistemologi dan Isi Materi. *Eksis*, 2053–2059. http://karyailmiah.polnes.ac.id/images/Download-PDF/Arsip_Jurnal/EKSIS-VOL.08-NO.1-APRIL-2012/no_07_-_Rachman_Lc_-_2053_-_2059_-_PENDIDIKAN_AGAMA_ISLAM_DAN_PENDIDIKAN_ISLAM_-_TINJAUAN_EPISTEMOLOGI_DAN_ISI_-_MATERI.pdf
- Al-Attas, S. M. N. (1995). The concept of education in Islam: A framework for analysis. In *the International Institute of Islamic Thought and Civilization*. International Institute of Islamic Thought and Civilization.
- Alam F, A. Y., Fatkha, M., & Kurnia, Ii. (2022). Peran Guru Pendidikan Agama Islam Dalam Menanamkan Sikap Toleransi. *KARIMIYAH: Journal of Islamic Literature and Muslim Society*, 2(2), 73–82. <https://doi.org/10.59623/karimiyah.v2i2.19>
- Ambarwati, D., Wibowo, U. B., Arsyiadanti, H., & Susanti, S. (2022). Studi Literatur: Peran Inovasi Pendidikan pada Pembelajaran Berbasis Teknologi Digital. *Jurnal Inovasi Teknologi Pendidikan*, 8(2), 173–184. <https://doi.org/10.21831/jitp.v8i2.43560>
- Anisah, I. D., & Arsyad, J. (2023). Student Problematics in Islamic Education Learning at High School. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 5(3), 324–337. <https://doi.org/10.37680/scaffolding.v5i3.3690>
- Arlina, A., Lestari, A., Putri, A., Rambe, A., Elsil, E. A., & Jamilah, J. (2024). Peran Pendidikan Agama Islam dalam Membentuk Karakter Bangsa. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 4(2), 699–709. <https://doi.org/10.47467/elmujtama.v4i2.999>
- Azra, A. (2016). *Islam in Southeast Asia: Tensions and Transformations*. Logos.
- Bourdieu, P. (2020). Outline of a Theory of Practice. In *The New Social Theory Reader*. Cambridge University Press. <https://doi.org/10.4324/9781003060963-11>
- Dalimunthe, D. S. (2023). Transformasi Pendidikan Agama Islam: Memperkuat Nilai-nilai Spiritual, Etika, dan Pemahaman Keislaman dalam Konteks Modern. *Al-Murabbi: Jurnal Pendidikan Islam*, 1(1), 75–96. <https://doi.org/10.62086/al-murabbi.v1i1.426>

- Faiz, A. A. (2019). Emha Ainun Nadjib Dan Teologi Harmoni Sosial Dalam Perspektif Sosiologi Agama. *Jurnal Sosiologi Agama*, 13(2), 1. <https://doi.org/10.14421/jsa.2019.132-01>
- Fita Mustafida. (2020). Integrasi Nilai-nilai Multikultural dalam Pembelajaran Pendidikan Agama Islam (PAI). *Jurnal Pendidikan Islam Indonesia*, 4(2), 173–185. <https://doi.org/10.35316/jpii.v4i2.191>
- Ghazali, A. M. (2016). Toleransi Beragama Dan Kerukunan Dalam Perspektif Islam. *Religious: Jurnal Agama Dan Lintas Budaya*, 1(1), 25–40. <https://doi.org/10.15575/rjsalb.v1i1.1360>.
- Granovetter, M., & Swedberg, R. (2018). The Sociology of Economic Life, Third edition. In J. G. Richardson (Ed.), *The Sociology of Economic Life, Third Edition* (pp. 1–543). Greenwood Press. <https://doi.org/10.4324/9780429494338>
- Gunawan. (2020). Sosiologi Agama: Memahami Teori Dan Pendekatan. In *Angewandte Chemie International Edition*, 6(11), 951–952. Ar-Raniry Press.
- Hamid, A. (n.d.). *Pendidikan Agama Islam dan Pencegahan Kenakalan Remaja*. UIN Sunan Ampel Press.
- Hidayat, N. (2015). Peran Dan Tantangan Pendidikan Agama Islam Di Era Global. *El-Tarbawi*, 8(2), 131–145. <https://doi.org/10.20885/tarbawi.vol8.iss2.art2>
- Ida Zahara Adibah, U. S. (2017). Pendekatan Sosiologis Dalam Studi Islam. *Jurnal Inspirasi*, 1(2), 6–8. <http://ejournal.undaris.ac.id/index.php/inspirasi/article/viewFile/1/1>
- Irzum Fariyah. (2014). Agama Menurut Ibn Khaldun. *Fikrah*, 2(1), 187–205. <https://doi.org/10.21043/fikrah.v2i1.554>.
- Laili Zufiroh, & Sairul Basri, S. (2008). Tantangan Guru Pendidikan Agama Islam Dalam Menghadapi Era Society 5.0. *Universitas Islam an Nur Lampung, Indonesia*, 3, 282. <http://journal.an-nur.ac.id/index.php/annur/article/view/829>
- Luthfiyah, L., & Ruslan, R. (2018). Studi Islam Dalam Era Pluralitas Agama dengan Pendekatan Sosiologi. *JISIP (Jurnal Ilmu Sosial Dan Pendidikan)*, 2(3). <https://doi.org/10.58258/jisip.v2i3.660>
- M, M. (2016). Pengembangan Pendidikan Agama Islam sebagai Budaya Sekolah. *Jurnal Pedagogik*, 3(2), 46–67. <http://ejournal.unuja.ac.id/index.php/pedagogik/article/view/124%0Ahttp://ejournal.unuja.ac.id/index.php/pedagogik/article/viewFile/124/104>
- Maceoin, D., & Al-Shahi, A. (2013). Islam in the modern world. In *Islam in the Modern World* (Vol. 7). Dar al-Talia. <https://doi.org/10.4324/9780203381380>
- Mansur, R. (2016). Pengembangan Kurikulum Pendidikan Agama Islam Multikultural. *Jurnal Kependidikan Dan Keislaman FAI Unisma*, 10(2), 1–8. <http://riset.unisma.ac.id/index.php/fai/article/view/165/165>
- Mantik, A., & Sodik, J. (2021a). Relevansi Sosiologi Agama Dalam Kehidupan Kemasyarakatan. *JMPA (Jurnal Manajemen Pendidikan Al-Multazam)*, 3(1), 1. <https://doi.org/10.54892/jmpa.v3i1.87>
- Mantik, A., & Sodik, J. (2021b). Relevansi Sosiologi Agama Dalam Kehidupan Kemasyarakatan. *JMPA (Jurnal Manajemen Pendidikan Al-Multazam)*, 3(1), 1. <https://doi.org/10.54892/jmpa.v3i1.87>
- Maulana Ira. (2022). Urgensi Pendekatan Sosiologis dalam Studi Islam. *Journal of Legal and Cultural Analytics*, 1(2), 89–98. <https://doi.org/10.55927/jlca.v1i2.916>
- Mokh. Iman Firmansyah. (2019). Pendidikan Agama Islam Pengertian Tujuan Dasar Dan Fungsi. *Urnal Pendidikan Agama Islam -Ta'lim*, 17(2), 79–90. <https://ejournal.upi.edu/index.php/taklim/article/view/43562>
- Munti, N. Y. S. D. A. S. (n.d.). *Analisa Dampak Perkembangan Teknologi Informasi Dan Komunikasi Dalam*

Bidang Pendidikan.

- Nasirudin, M., & Izzin, M. D. (2021). Modernisasi Pendidikan Islam Muhammadiyah. *Modernisasi Pendidikan Islam Muhammadiyah*, 9(1), 97–114.
- Nonci, M. H. (2021). Peran Komunikasi Dalam Kehidupan Beragama (Dalam Perspektif Sosiologi Agama). *Sosioreligius: Jurnal Ilmiah Sosiologi Agama*, 6(1). <https://doi.org/10.24252/sosioreligius.v6i1.24190>
- Nugraha, D., & Agusti, A. (2023). Akuntabilitas Pemimpin Pendidikan Berbasis Agama, Filsafat, Psikologi dan Sosiologi. *Jurnal Pendidikan Dan Kewirausahaan*, 12(1), 194–205. <https://doi.org/10.47668/pkwu.v12i1.715>
- Prof Dr. H.M. Ridwan Lubis. (2015). *Sosiologi Agama: Memahami Perkembangan Agama dalam Interaksi Islam*. Kencana.
- Rejeki, F., & Zebua, S. (2023). Analisis Tantangan dan Peluang Guru di Era Digital. *Jurnal Informatika Dan Teknologi Pendidikan*, 3(1), 21–28. <https://doi.org/https://doi.org/10.25008/jitp.v3i1.55>
- Saihu, M. M., & Aziz, A. (2020). Implementasi Metode Pendidikan Pluralisme Dalam Mata Pelajaran Pendidikan Agama Islam. *Belajea; Jurnal Pendidikan Islam*, 5(1), 131. <https://doi.org/10.29240/belajea.v5i1.1037>
- Soehadha, M. (2018). DISTINGSI KEILMUAN SOSIOLOGI AGAMA (Sejarah Perkembangan, Epistemologi, dan Kontribusi Praksis). *Jurnal Sosiologi Agama*, 12(1), 31. <https://doi.org/10.14421/jsa.2018.121-02>
- Susanti, D. (2018). Pengembangan Pendidikan Agama Islam. In *Edureligia; Jurnal Pendidikan Agama Islam* (Vol. 1, Issue 2, pp. 63–75). <https://doi.org/10.33650/edureligia.v1i2.46>
- Syamsuddin, A. (2020). Konflik Sosial Dalam Perspektif Sosiologi Agama. *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan*, 6(1). <https://doi.org/10.35673/ajdsk.v6i1.865>
- Throsby, D. (2014). Modal budaya dan keberlanjutan. *Ekonomi Dan Budaya*.
- Tobroni, Isomudin, & Asrori. (2021). Kajian Pendidikan Agama Islam Dalam Perspektif Sosiologi Dan Antropologi. *TADARUS Jurnal Pendidikan Islam*, 10(2), 151–162. <https://doi.org/10.30651/td.v10i2.12210>
- Wafi, A. (2017). Konsep Dasar Kurikulum Pendidikan Agama Islam. *Edureligia; Jurnal Pendidikan Agama Islam*, 1(2), 133–139. <https://doi.org/10.33650/edureligia.v1i2.741>
- Weintraub, P., Weber, M., Henderson, A. M., Parsons, T., Gerth, H. H., & Mills, C. W. (1974). The Theory of Social and Economic Organization. In *California Law Review* (Vol. 36, Issue 2). Oxford University Press. <https://doi.org/10.2307/3477300>
- Zaki, M. (2023). Islam dan Doktrin Ekonomi. In *SALAM: Jurnal Sosial dan Budaya Syar-i* (Vol. 10, Issue 3). Paramadina. <https://doi.org/10.15408/sjsbs.v10i3.33730>

